بِسۡمِ اللهِ الرَّحۡمٰنِ الرَّحِيۡمِ

نَحمَدُہ وَ نُصَلِّیۡ عَلٰی رَسُوۡلِہِ الكَرِيم

Allah says in Quran :

اِنَّ اللّٰهَ عِنۡدَهٗ عِلۡمُ السَّاعَةِ‌ ۚ وَيُنَزِّلُ الۡغَيۡثَ‌ ۚ وَيَعۡلَمُ مَا فِى الۡاَرۡحَامِ‌ ؕ وَمَا تَدۡرِىۡ نَفۡسٌ مَّاذَا تَكۡسِبُ غَدًا‌ ؕ

وَمَا تَدۡرِىۡ نَفۡسٌۢ بِاَىِّ اَرۡضٍ تَمُوۡتُ‌ ؕ اِنَّ اللّٰهَ عَلِيۡمٌ خَبِيۡرٌ

Surely Allah is the One with Whom is the knowledge of the Last Hour And He is the One Who sends down rain and knows whatever is in the wombs, And no one knows what (deed) he will earn the next day nor does any one know in what land he will die.

[Quran , Luqman, 31:34]

So from this verse it is clear that there are 5 hiddens (knowledge of Unseen) which Allah alone knows ,which are :

1 . When will the Last hour (Qiyamah) occur .

2 . When and where rain will occur .

3 . What is in the wombs (male or female)

4 . What will happen on the next day .

5 . Death place (land) of a person .

Regrading these “Ghuyoob al Khamsa” What we need to understand from this verse is :

- Almighty Allah knows these Five Unseens by himself (i,e His Ilm is Zaati) .
- But He can inform whom he like from his chosen slaves,regarding any of these Five Unseens .(As Allah didn’t deny that he can inform from this whom he like)

Hence it is not shirk to believe that ,Allah’s chosen ones from his creation can know them by Allah’s grant. And explanation of this verse is best for understanding the
“ Ataayi Ilm-e-Ghaib ”

Hafiz Ibn Kaseer writes in the Tafseer of this Verse :

هذه مفاتيح الغيب التى استأثر الله تعالى بعلمها ، فلا يعلمها أحد إلا بعد إعلامه تعالى به

" These are the keys of Unseen ,whose knowledge lies with Allah alone ,and ***none knows them (by their own) unless informed by Allah*** "

He further writes :

و كذلك إنزال الغيث لا يعلمه إلا الله ، ولكن إذا أمر به علمته الملائكة الموكلون بذلك ومَنْ شاء الله من خلقه. و كذلك لا يعلم ما فى الأرحام مما يريد أن يخلقه [الله] تعالى سواه ، ولكن إذا أمر بكونه ذكرا أو أنثى ، أو شقيا أو سعيدا علم الملائكة الموكلون بذلك ، ومَنْ شاء الله من خلقه

" Similarly ,about the descending of Rain none knows it except Allah ,***But when he commands for rain ,those angels which are appointed for this task also come to know about it and those (people) from his creation also know it whom Allah like to inform***. Likewise Allah alone knows what lies in the wombs , that which he like to create .***But when he commands those angles appointed for this task ,they too come to know about it , whether it is a male or female , fortunate or misfortunate ,and also those (people) from his creation also know it whom Allah like to inform*** " .

[Tafsir Ibn Kaseer , 6/352 , Under 31 : 34]

Imam Ismail Haqqi writes :

وما روى عن الأنبياء والأولياء من الاخبار عن الغيوب فبتعليم الله تعالى اما بطريق الوحى او بطريق الإلهام والكشف

" And those reports of Unseen which are narrated from Ambiya and Awliya , are taught by Allah through Wahi ,Ilham or Kashf "

He further writes :

و كذا اخبر بعض الأولياء عن نزول المطر واخبر عما فى الرحم من ذكر وأنثى فوقع كما اخبر

" And similarly some Awliya informed regarding the descent of Rain ,and some informed about the child in womb (whether it is male or female) and later it happened exactly what they said ".

[Tafseer Rooh ul Bayan , 7/105 , Under , 31:34]

Imam Suyuti writes :

اختصاصه {صلى الله عليه وسلم} بالنصر بالرعب مسيرة شهر أمامه وشهر خلفه وأيتائه جوامع الكلم ومفاتيح خزائن الأرض

وعلم كل شيء إلا الخمس قيل والخمس أيضاً والروح

Among the exclusive attributes of Prophet(ﷺ), is that he was aided by awe(the enemies shudder for months by merely hearing his name) ; and he was given concise and succinct speech; and the treasures of the earth and the knowledge of all things except Five; **some have said the Five as well and [knowledge of] the soul(too).**

[Khasais ul Kubra , 2/331]

Imam Qurtabi said regarding the Mafatih al Ghaib (Keys of Unseen for these 5 unseens) :

فَمَنِ ادَّعَى عِلْمَ شَيْءٍ مِنْهَا غَيْرَ مُسْنَدَةٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ كَاذِبًا فِي دَعْوَاهُ

"Whoever claims to know any (unseen) of this , without attributing(referring) it to the Prophet(ﷺ) , is liar in his claim "

[Ibn Hajar al Asqalani,Fath ul Bari , 1/124 ; Ayni , Umdatul Qari ,1/290 ; Mullah Ali Qari, Mirqat al Mafatih , 1/66]

Now we shall see one by one regarding these 5 unseens

1 . When will the Last hour (Qiyamah) occur .

As for the fact ,whether Prophet(ﷺ) knew the time of (occurance of) Qiyamah or not ,then there is difference of opinions amongst scholars on this subject .Some have proved this knowledge for Prophet (ﷺ) while some have denied it.Those who have denied,its their respective research ,but by that they never meant to belittle the Prophet's (ﷺ) knowledge ,hence they are NOT to be held blameworthy .
Since in this present subject under discussion,we are with those scholars who are of the opinion that Prophet(ﷺ) knew about the time of Qiyamah ,we shall see some logical proofs and Ahadith in this regard .

عن أنس قال قال رسول الله صلى الله عليه وسلم بعثت أنا والساعة كهاتين قال وضم السبابة والوسطى

Anas(r.a) reported Allah's Messenger (ﷺ) as saying:

I and the Last Hour(Qiyamah) have been sent like this ! and (he while saying it) joined the forefinger with the middle finger.

Sahih Muslim # 2951
Also Narrated by Sahl bin Sa'ad (r.a) in
Sahih Bukhari # 5301 , # 4986
Sahih Muslim # 2950

عن أبي هريرة أن النبي صلى الله عليه وسلم قال خير يوم طلعت فيه الشمس يوم الجمعة فيه خلق آدم وفيه أدخل الجنة وفيه أخرج منها ولا تقوم الساعة إلا في يوم الجمعة

Abu Hurairah(r.a) narrated that:
The Prophet (ﷺ) said: "The best day that the sun has risen upon is Friday. On it Adam was created, on it he entered Paradise, and on it, he was expelled from it**. And the Hour(Qiyamah) will not be established except on Friday**."

Sunan Timizi # 488
Mustadrak Hakim , 1/412 # 1026

عن حذيفة أنه قال أخبرني رسول الله صلى الله عليه وسلم بما هو كائن إلى أن تقوم الساعة فما منه شيء إلا قد سألته إلا أني لم أسأله ما يخرج أهل المدينة من المدينة

Hudhaifa(r.a) reported:
Allah's Messenger (ﷺ) **informed me of what is going to happen before(till) the approach of the Last Hour**. And there is nothing that I did not ask him in this connection except this that I did not ask him as to what would turn the people of Medina out from Medina.

Sahih Muslim # 2891
Musnad Ahmed , 5/386 # 23329

Apart from this ,there are innumerable facts already foretold by Prophet(ﷺ) which will occur till the Qiyamah . So how can one mention the signs nearer to a particular incident , with respective to that incident as reference ,when he doesn't know the time of occurance of that incident itself ?

For example if you are trying to guide someone towards a particular spot he asked address of , then you will guide him by mentioning certain land marks or signs in their sequence of locations which are present before his destination . like you will tell ,
" Go straight ,then you will see a so and so cafe on right ,take right and go further & you will see so and so park..then so and so building etc….till his destination . So how can you mention all those landmarks nearer with reference to that final destination , when you don't know the location of the destination itself ?

Maulana Naeemuddin Muradabadi(Rh) said (as mentioned in Ja'al Haqq) :

"So ,How is it possible now for him(ﷺ) to not have the knowledge of when Qiyaamat will occur? Qiyaamat effectively occurs as the world ends. He knows the last and end events of the world, which is the initial stage of Qiyaamat. Knowledge of the end of one of two adjoined things is the knowledge of beginning of the other."

Imam Suyuti writes :

ذهب بعضهم إلى أنه {صلى الله عليه وسلم} أوتى علم الخمس أيضا وعلم وقت الساعة والروح وأنه أمر بكتم ذلك

Some scholars are of the opinion that Prophet(ﷺ) was given the (knowledge of) Five unseens as well and the knowledge of the hour and the soul; however, he was commanded to conceal it.

[Khasais ul Kubra , 2/335]

Imam Qastalani writes :

ولا يعلم متى تقوم الساعة (أحد) إلا الله (إلا من ارتضى من رسول فإنه يطلعه على ما يشاء من غيبه والولي التابع له يأخذ عنه.

“ None knows that when the hour will be established except Allah . But he informs from his Ghaib whatever he wishes, to the Rasool whom he choses to inform ,and the wali (friend of Allah) will be dependent on the Rasool to know that unseen” .

[Irshad us Sari –Sharh Sahih Bukhari , 7/186]

Imam Mahmud Alusi writes :

ويجوز أن يكون الله تعالى قد أطلع حبيبه عليه الصلاة و السلام على وقت قيامها على وجه كامل لكن لا على وجه يحاكي علمه تعالى به إلا أنه سبحانه أوجب عليه صلى الله تعالى عليه وسلم كتمه لحكمة ويكون ذلك من خواصه عليه الصلاة و السلام

“ And it is possible that , Allah made his Beloved(**عليه الصلاة و السلام**) , completely aware of the time of Qiyamah , but its not that ,the knowledge of Prophet(ﷺ) is like how Allah knows .But Allah made Wajib upon him to keep it concealed due Wisdom (Hikmah) and this is from specialities of Prophet(**عليه الصلاة و السلام**) .”

[Alusi , Ruh ul Ma’ani , 21/113]

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2 . When and where rain will occur .

[We have already seen what Hafiz Ibn Kathir said regarding the knowledge of rain ,that Those Malaika appointed for moving the clouds also come to know about it .]

Mufassireen writes under the Tafsir of Verse :

فَالزَّاجِرَاتِ زَجْراً [By those (angels) who drive away]
[37 : 02]

يعنى: الملائكة تزجر السَّحاب وتسوقه

" By this Those angels are meant ,who drive and rebuke the clouds "

[Sa'albi, Al Kashf wal Bayan,8/139 ; Wahidi,Al-Wajeez ,1/906 ; Tafsir Baghwi ,7/33 ; Tafseer Mazhari , 8/105 etc]

Muhsin Khan and Hilali translates this verse as :

" By those (angels) who drive the clouds in a good way."

عن ابن عباس قال أصابتنا سحابة ولم نطلع فيها فخرج علينا النبى فقال إن ملكا موكلا بالسحاب دخل على آنفا فسلم على فأخبرنى أنه يسوق بالسحاب إلى واد باليمن يقال له ضريح فجاءنا راكب بعد ذلك فسألناه عن السحابة فأخبر أنهم مطروا فى ذلك اليوم

Ibn Abbas(r.a) narrated , " Once we saw a Nimbus (rain cloud) .Then Prophet(ﷺ) came out to us and said , ' The angel appointed for moving this cloud came to me and greeted me.He informed me that he is moving this cloud towards a valley in Yemen called as Dhareeh '.
Later a traveller came towards us .We asked him regarding that cloud and he said that it rained on that day (when prophet ﷺ has told us). "

Baihaqi , Dalail un Nubuwwah , 6/311
Mustakhraj Abu Awanah , 2/121 # 2518
Maqdasi , Ahadees al Mukhtara , 10/127 # 128, 129
Abu Nuaym, Akhbar al Asbahan , 1/292 , 1/386

عن بكر بن عبد الله عن النبى مرسلا فى إخباره عن ملك السحاب بأنه يجئ من بلد كذا و كذا وأنهم أمطروا يوم كذا و كذا وأنه سأله متى تمطر بلدنا فقال يوم كذا و كذا وعنده ناس من المنافقين فحفظوه ثم سألوا عن ذلك فوجدوا تصديقه فآمنوا وذكروا ذلك للنبى فقال لهم زادكم الله إيمانا

Bakr bin Abdullah(r.a) narrated , “ Once Prophet(ﷺ) while informing us regarding an angel appointed for Rain cloud said , ‘ He(angel) is coming from so and so city and it rained on its dwellers on so and so day .The Prophet(ﷺ) asked him , ‘ When will it rain in our City ? ’ The angel replied , ‘ So and so day ’. At that time some hypocrites were present there .They memorized that day so that they could testify it .
(later when it proved to be true) They Testified it and became believers .Then they mentioned it to Prophet (ﷺ) ,so he prayed for them saying , ‘ May Allah increase your faith ’.

Baihaqi , Dalail un Nubuwwah , 6/311
Suyuti , Al Khasais ul Kubra , 2/175

So ,when the angels appointed for moving the clouds can know about the occurance of Rain, why cant Allah grant this knowledge to Our Prophet(ﷺ) ,who is the Sultan of Kayenat ?

*** Today even the weather forecasting techniques (by use of Satellites) informs about the descent of rain well in advance . They even inform when and where rain will occur and they also predict the intensity of Rain .**
Now those who doubt in the knowledge of unseen for Prophet (ﷺ) ,what answer they will give for weather forecasting techniques in this regard ?

All the knowledge existing in the world is bestowed by Allah almighty and distributed by Prophet (ﷺ) . Whether it is the knowledge of Deen , Science or any other field , all the Uloom existing in the world is nothing but grant of Allah ,distributed by his Beloved Prophet (ﷺ) . If we don’t accept the concept of “ Bestowed knowledge ” then we wont be able to answer this verse scientifically .

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3 . What is in the wombs (male or female)

Jibreel (a.s) knew what was going to be in the womb of Maryam (r.a) .

It is in Quran :

قَالَ إِنَّمَآ أَنَا رَسُولُ رَبِّكِ ۖ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا

(Jibreel) said: 'I am only a messenger from your Lord. (I have come) to bestow upon you a pure son.'

[Surah Maryam , 19:19]

Similarly angels gave tidings of Son to Zakriyya (a.s) and Ibrahim (a.s)

فَنَادَتْهُ الْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ

While he was still standing in the chamber offering the Prayer (or supplicating) , the angels called out to him: 'Indeed, Allah gives you the good news of (a son) Yahya (John)

[Surah Aale Imran , 3 : 39]

قَالُوا لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ

They (angels) said to (Ibrahim): 'Do not worry,' then they gave him the news about a son possessing knowledge and wisdom (Ishaq).

[Surah Dhariyat , 51:28]

The Angel knows in detail what lies in the wombs :

عن أنس بن مالک رضی الله عنه عن النبی صلی الله علیه وسلم قال إن الله وکل فی الرحم ملکا فیقول یا رب نطفة یا رب علقة یا رب مضغة فإذا أراد أن یخلقها قال یا رب أذکر یا رب أنثی یا رب شقی أم سعید فما الرزق فما الأجل فیکتب کذلک فی بطن أمه

Narrated Anas bin Malik:

The Prophet (ﷺ) said, "Allah has appointed an angel in the womb, and the angel says, 'O Lord! A drop of discharge (i.e. of semen), O Lord! a clot, O Lord! a piece of flesh.' And then, if Allah wishes to complete the child's creation, the angel will say. 'O Lord! A male or a female? O Lord! wretched or blessed (in religion)? What will his livelihood be? What will his age be?' The angel writes all this while the child is in the womb of its mother."

Sahih Bukhari # 318 , # 3333 , # 6595
Sahih Muslim # 2646

عن حذيفة بن أسيد يبلغ به النبى صلى الله عليه وسلم قال يدخل الملك على النطفة بعد ما تستقر فى الرحم بأربعين أو خمسة وأربعين ليلة فيقول يا رب أشقى أو سعيد فيكتبان فيقول أى رب أذكر أو أنثى فيكتبان ويكتب عمله وأثره وأجله ورزقه ثم تطوىٰ الصحف فلا يزاد فيها ولا ينقص

Hudhaifa bin Usaid reported directly from Allah's Messenger (ﷺ) that he said: When the drop of (semen) remains in the womb for forty or fifty (days) or forty nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to nor subtraction from it.

[Sahih Muslim # 2644 , #2645]

Similarly it is also narrated by Abdullah Ibn Masud (r.a)
See : Sahih al-Bukhari # 3208 , # 3332 ,# 6594
Sahih Muslim , # 2645
Sunan Abu Dawud , # 4708

*** When the angels can know what lies in the wombs, and some of them knew it even before the womb contained the child, Then how can it be Shirk, if our Prophet (ﷺ),who is the leader and master of entire creation come to know it by the grant of Allah ? The knowledge of angels is like a drop in ocean with respect to the vast knowledge which Allah has bestowed on his beloved Prophet (ﷺ) .**

The following Ahadith will make it quite clear Inshallah :

عن أم الفضل بنت الحارث أنها دخلت على رسول الله صلى الله عليه و سلم فقالت : يا رسول الله إني رأيت حلما منكرا الليلة . قال : " وما هو ؟ " قالت : إنه شديد قال : " وما هو ؟ " قالت : رأيت كأن قطعة من جسدك قطعت ووضعت في حجري . فقال رسول الله صلى الله عليه و سلم : " رأيت خيرا تلد فاطمة إن شاء الله غلاما يكون في حجرك " . فولدت فاطمة الحسين فكان في حجري كما قال رسول الله صلى الله عليه و سلم .

Umm ul Fadhl bint al Harith (r.a) said, “ I came to Prophet(ﷺ) and told him ‘O Messenger of Allah! I saw something terrifying (in dream) last night . Prophet (ﷺ)said , “What was that ? ” , I said , “ I saw (in dream) that one of your body part fell into my Lap (and in some narrations she said ‘ fell in my house’ .)
He said: ‘What you have seen is good. Fatimah(a.s) will give birth to a boy (who will be placed in your lap) and you will breastfeed him.’ Thus Fatimah(a.s) gave birth to Husain(a.s) ,who was then placed in my lap, as Prophet(ﷺ) had told .

Mustadrak Hakim , 3/194 # 4818
Baihaqi , Dalail un Nubuwwah , 6/468
Tabarani , Al Mu’jam al Kabeer , 3/23 # 2541 ; 25/27 # 42
Musnad Ahmed , 6/339 # 26917 ; 6/339 # 26921
Musnad Abu Ya’ala , 12/500 # 7074
Sunan Ibn Maaja # 3923
Mishkat al Masabih , 3/347 # 6171
Albani , Silsilah Ahadees al Sahiha, 2/465

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْحَنَّاطُ الرَّامَهُرْمُزِيُّ، ثنا أَحْمَدُ بْنُ رَشِدِ بْنِ خَيْثَمٍ الْهِلَالِيُّ، ثنا عَمِّي سَعِيدُ بْنُ خَيْثَمٍ الْهِلَالِيُّ، ثنا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَتْنِي أُمُّ الْفَضْلِ بِنْتُ الْحَارِثِ قَالَتْ: بَيْنَا أَنَا مَارَّةٌ وَالنَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الْحِجْرِ فَقَالَ: «يَا أُمَّ الْفَضْلِ» ، قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ، قَالَ: «إِنَّكِ حَامِلٌ بِغُلَامٍ» ، قَالَتْ: كَيْفَ وَقَدْ تَحَالَفَتْ قُرَيْشٌ لَا تُولِدُونَ النِّسَاءَ؟ قَالَ: «هُوَ مَا أَقُولُ لَكِ، فَإِذَا وَضَعْتِيهِ فَائْتِنِي بِهِ» ، فَلَمَّا وَضَعَتْهُ أَتَتْ بِهِ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَسَمَّاهُ عَبْدَ اللهِ، وَأَلْبَأَهُ مِنْ رِيقِهِ، ثُمَّ قَالَ: «اذْهَبِي بِهِ، فَلَتَجِدِنَّهُ كَيِّسًا» ، قَالَتْ: فَأَتَيْتُ الْعَبَّاسَ فَأَخْبَرْتُهُ، فَتَلَبَّسَ ثُمَّ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ رَجُلًا جَمِيلًا مَدِيدَ الْقَامَةِ، فَلَمَّا رَآهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَامَ إِلَيْهِ فَقَبَّلَ بَيْنَ عَيْنَيْهِ، ثُمَّ أَقْعَدَهُ عَنْ يَمِينِهِ ثُمَّ قَالَ: «هَذَا عَمِّي، فَمَنْ شَاءَ فَلْيُبَاهِ بِعَمِّهِ» ، قَالَ الْعَبَّاسُ: بَعْضَ الْقَوْلِ يَا رَسُولَ اللهِ، قَالَ: «وَلِمَ لَا أَقُولُ وَأَنْتَ عَمِّي وَبَقِيَّةُ آبَائِي، وَالْعَمُّ وَالِدٌ»

Ibn Abbas(r.a) narrated from Umm al Fadhl bint Harith that she said , “ Once I passed by Prophet(ﷺ) while he was in his Hujrah . He called me “ O Umm al Fadhl ” . I said , “ Labbaik Yaa Rasoolullah ” . He said , “ **<u>You are pregnant with a boy (in your womb)</u>** ”. She said , “ How it could be ? when the quraish have taken the oath that women will not give birth (to their baby) ” , Prophet(ﷺ) said , “ **That (will happen) what I told you** ,when it happens (he will be born) bring him to me ” . So when it happened , I took him to Prophet(ﷺ) , he named him Abdullah and put his blessed saliva in his mouth ……

[Till the end of Hadith]

Tabarani , Al Mu’jam al Kabeer , 10/235 # 10580

Kharkushi ,Sharaf al Mustafa , 6/35

Ibn Asakir ,Tarikh al Damishq, 26/352

Khateeb Baghdadi narrated and said , “لَفْظُ حَدِيثِ الْحَسَنِ” “ Words of Hadith are Hasan ”

[Tarikh Baghdad ,1/371]

Imam Haythmi said : رَوَاهُ الطَّبَرَانِيُّ، وَإِسْنَادُهُ حَسَنٌ. “Tabarani narrated it and its chain is Hasan”

[Majma az Zawaid , 9/275,276 # 15514]

Albani said ,Its Hasan li ghairih in Silsilah Ahadees al Sahiha, 3/34

A weak narration in its support :

عن أم الفضل، قالت: مررت بالنبى صلى الله عليه وسلم فقال: "إنك حامل بغلام، فإذا ولدت فأتينى به "، قالت: فلما ولدته أتيت به النبى صلى الله عليه وسلم فأذن فى أذنه اليمنى وأقام فى أذنه اليسرى، وألباه، من ريقه وسماه عبد الله، وقال: اذهبى بأبى الخلفاء، فأخبرت العباس، وكان رجلا لباسا. فلبس ثيابه ثم أتى إلى النبى صلى الله عليه وسلم فلما بصر به قام فقبل بين عينيه، قال: قلت: يا رسول الله، ما شئ أخبرتنى به أم الفضل ؟ قال: هو ما أخبرتك، هذا أبو الخلفاء حتى يكون منهم السفاح، حتى يكون منهم المهدى، حتى يكون منهم من يصلى بعيسى ابن مريم عليه السلام

Ibn Abbas(r.a) narrates from Umm ul Fadhl(r.a), She said, "Once I passed nearby Prophet(ﷺ). He said, ‘You are pregnant with a son (in your womb). Bring him to me when he will take birth' .Umm ul Fadhl(r.a) said that, 'After some time my son took birth and I brought him to Prophet(ﷺ). He gave Adhan in his right ear and said Iqamat in the left and put his blessed saliva in his mouth and named him Abdullah and said to me, 'take

this father of Khaleefa' .Umm ul Fadhl told it to Abbas(r.a).

Abbas(r.a) went to Prophet(ﷺ) and said that Ummul Fadl had told him such and such.

Prophet (ﷺ) replied, 'Its true! This child would become the father of caliphates,then from him will be Saffah , then from him will be al Mahdi , and then from him will be the one who will pray with Eesa ibn Maryam (a.s) .

Abu Nuaym , Dalail un Nubuwwah , 1/550 # 487
Tabarani,Al Mu'jam al Awsat ,9/101 # 9250
Suyuti , Khasais ul Kubra , 2/202 and Tarikh ul Khulafa , 1/19
Salihi ,Subal ul Huda wal Rishad ,10/92
Qastalani , Al Mawahib al Ladunya ,7/254

ألا أخبرك يا عمر أن جبريل أتانى فأخبرنى أن الله عز و جل قد برأ مارية وقريبها مما وقع فى نفسى وبشرنى أن فى بطنها غلاما منى وأنه أشبه الخلق بى وأمرنى أن أسميه إبراهيم و كنانى بأبى إبراهيم ؟ فلولا أنى أكره أن أحول كنيتى التى عرفت بها لتكنيت بأبى إبراهيم كما كنانى جبريل

[When Maria qibtiyah (r.a)- the wife of Prophet(ﷺ) was pregnant]

{ Relevant translation from Hadith Text } :

Prophet(ﷺ) said to Umar(r.a) , " O Umar ! Jibril(a.s) informed me that Maria(r.a) is going to become mother of my son ,and I have been said to name him Ibrahim,and he will resemble me the most "…

Tabarani ,Al Mu'jam al Kabeer , 13/58 # 145
Ibn Asakir , Tarikh al Damishq , 3/46
Khar'ati , I'tilal al Quloob , 2/356 # 737
Kanz ul Ummal ,11/471 # 32214 , 32216 & 12/453 # 35550 ,35551

Even Siddiq-e-Akbar (r.a) knew that his wife will give birth to a girl .

عن عاشة زوج النبی صلی الله علیه وسلم أنها قالت إن أبا بکر الصدیق کان نحلها جاد عشرین وسقا من ماله بالغابة فلما حضرته الوفاة قال والله یا بنیة ما من الناس أحد أحب إلی غنی بعدی منک ولا أعز علی فقرا بعدی منک وإنی کنت نحلتک جاد عشرین وسقا فلو کنت جددتیه واحتزتیه کان لک وإنما هو الیوم مال وارث وإنما هما أخواک وأختاک فاقتسموه علی کتاب الله قالت عاشة فقلت یا أبت والله لو کان کذا وکذا لترکته إنما هی أسما فمن الأخریٰ فقال أبو بکر ذو بطن بنت خارجة أراها جاریة

Aisha(r.a) said, "Abu Bakr as-Siddiq(r.a) gave me palm trees whose produce was twenty awsuq from his property at al-Ghaba. When he was dying, he said, 'By Allah, little daughter, there is no one I would prefer to be wealthy after I die than you. There is no one it is more difficult for me to see poor after I die than you. I gave you palm-trees whose produce is twenty awsuq. Had you cut them and taken possession of them, they would have been yours, but today they are the property of the heirs, and they are your two brothers and ***your two sisters***, so divide it according to the Book of Allah.' Aisha(r.a) continued, "I said, 'My father! By Allah, even if it had been more, I would have left it. There is only Asma. ***Who is my other sister***?" Abu Bakr replied, **'What is in the womb of (Habibah) Bint e Kharija** ? I think that **it is going to be a girl**.' "
[Then Habibah bint Kharija (r.a) gave birth to daughter Umm e Kulsum (r.a)]

Muwatta Imam Malik , 2/752 # 1438
Baihaqi , Sunan al Kubra , 6/169 # 11728 , 12267
Tahawi , Sharh Ma'ani al Athar, 4/88 # 5844
Laalkayi , Karamat il Awliya , 1/177 # 62
Ibn Abdul Barr , Al Istizkar , 7/226 # 1440
Ibn Sa'ad , Tabaqaat ul Kubra , 3/194
Ibn Hajar al Asqalani , Al Isabah , 7/575 # 11023
Nawawi , Tahdhib al Asma , 2/574 # 1030

*** Now a days with the help of Ultrasound technique ,even the doctors come to know the details about fetus in the womb .**
Like all the knowledge existing in world, this is also nothing but a grant of Allah distributed by Prophet (ﷺ) .

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4 . What will happen on the next day .

Prophet (ﷺ) has informed lot many things which are going to happen till the day of Qiyamah ,and even about the Judgement day (Roz-e-Mehshar) .When he has informed about so many things which are yet to happen,till Qiyamah ,then informing about ‘ happening of tomorrow’ is not something unbelievable .Rather this is just a small part of his vast knowledge of unseen bestowed by Allah .

But still we shall see in the following Ahadith ,where Prophet(ﷺ) explicitly informed about what is going to happen on the next day ,and the Sahaba also had a firm belief on this fact .

*** Informing about the victory on Khaibar .**

عن سلمة قال كان على قد تخلف عن النبى صلى الله عليه وسلم فى خيبر وكان به رمد فقال أنا أتخلف عن رسول الله صلى الله عليه وسلم فخرج على فلحق بالنبى صلى الله عليه وسلم فلما كان مساء الليلة التى فتحها الله فى صباحها قال رسول الله صلى الله عليه وسلم لأعطين الراية أو ليأخذن الراية غدا رجلا يحبه الله ورسوله أو قال يحب الله ورسوله يفتح الله عليه فإذا نحن بعلى وما نرجوه فقالوا هذا على فأعطاه رسول الله صلى الله عليه وسلم الراية ففتح الله عليه

Narrated Salama(r.a):
Ali(r.a) happened to stay behind the Prophet (ﷺ) and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, "How could I remain behind Allah's Messenger (ﷺ)?" So `Ali set out following the Prophet (peace be upon him) , When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah's Messenger (peace be upon him) said, "I will give the flag (to a man), or **tomorrow a man whom Allah and His Apostle love will take the flag**," or said, "A man who loves Allah and His Apostle; and **Allah will grant victory under his leadership**." Suddenly came `Ali whom we did not expect. The people said, "This is `Ali." **Allah's Messenger (ﷺ) gave him the flag and Allah granted victory under his leadership.**

Sahih Bukhari , # 3702 , # 4209
Also Narrated by Sahl bin Sa’ad(r.a) and Abu huraira (r.a)
Sahih Bukhari , # 2942 , # 3009, # 3701 , # 4210
Sahih Muslim , # 2405 , # 2407

Prophet(ﷺ) Informed that , “ Tomorrow the thief will come again ” and Belief of Abu Huraira(r.a)

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عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ وَكَّلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِفْظِ زَكَاةِ رَمَضَانَ فَأَتَانِي آتٍ فَجَعَلَ يَحْثُو مِنْ الطَّعَامِ فَأَخَذْتُهُ وَقُلْتُ وَاللَّهِ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ شَدِيدَةٌ قَالَ فَخَلَّيْتُ عَنْهُ فَأَصْبَحْتُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ قَالَ أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ سَيَعُودُ فَرَصَدْتُهُ فَجَاءَ يَحْثُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ لَا أَعُودُ فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ قُلْتُ يَا رَسُولَ اللَّهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالًا فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ قَالَ أَمَا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ فَرَصَدْتُهُ الثَّالِثَةَ فَجَاءَ يَحْثُو مِنْ الطَّعَامِ فَأَخَذْتُهُ فَقُلْتُ لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ أَنَّكَ تَزْعُمُ لَا تَعُودُ ثُمَّ تَعُودُ قَالَ دَعْنِي أُعَلِّمْكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا قُلْتُ مَا هُوَ قَالَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} حَتَّى تَخْتِمَ الْآيَةَ فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنْ اللَّهِ حَافِظٌ وَلَا يَقْرَبَنَّكَ شَيْطَانٌ حَتَّى تُصْبِحَ فَخَلَّيْتُ سَبِيلَهُ فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ قُلْتُ يَا رَسُولَ اللَّهِ زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا فَخَلَّيْتُ سَبِيلَهُ قَالَ مَا هِيَ قُلْتُ قَالَ لِي إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الْآيَةَ {اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ} وَقَالَ لِي لَنْ يَزَالَ عَلَيْكَ مِنْ اللَّهِ حَافِظٌ وَلَا يَقْرَبَكَ شَيْطَانٌ حَتَّى تُصْبِحَ وَكَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ قَالَ لَا قَالَ ذَاكَ شَيْطَانٌ

Narrated Abu Huraira(r.a):
Allah's Apostle deputed me to keep Sadaqat (al-Fitr) of Ramadan. A comer came and started taking handfuls of the foodstuff (of the Sadaqa) (stealthily). I took hold of him and said, "By Allah, I will take you to Allah's Apostle ." He said, "I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Apostle asked me, "What did your prisoner do yesterday?" I said, "O Allah's Apostle! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Apostle said, "**Indeed, he told you a lie and he will be coming again**." ***I believed that he would show up again as Allah's Apostle had told me that he would return. So, I waited for him watchfully.*** When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Apostle. He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go.

In the morning Allah's Apostle asked me, "What did your prisoner do." I replied, "O Allah's Apostle! He complained of his great need and of too many dependents, so I took pity on him and set him free." **Allah's Apostle said, "Verily, he told you a lie and he will return**." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Apostle as it is the third time you promise not to return, yet you break your promise and come." He said, "(Forgive me and) I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite "Ayat-al-Kursi"-- 'Allahu la ilaha illa huwa-l-Haiy-ul Qaiyum' till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay

with you and no satan will come near you till morning. " So, I released him. In the morning, Allah's Apostle asked, "What did your prisoner do yesterday?" I replied, "He claimed that he would teach me some words by which Allah will benefit me, so I let him go." Allah's Apostle asked, "What are they?" I replied, "He said to me, 'Whenever you go to bed, recite Ayat-al-Kursi from the beginning to the end ---- Allahu la ilaha illa huwa-lHaiy-ul-Qaiyum----.' He further said to me, '(If you do so), Allah will appoint a guard for you who will stay with you, and no satan will come near you till morning.' (Abu Huraira or another sub-narrator) added that they (the companions) were very keen to do good deeds. The Prophet said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, "**It was Satan**."

Sahih Bukhari , 3/101 # 2311
Sahih Ibn Khuzaima , 4/91 # 2424
Nasai , Sunan al Kubra , 9/351 # 10729
Baihaqi , Dalail un Nubuwwah ,7/107

*** This Hadith proves that many unseens were known to Prophet(ﷺ) :**

- He informed about the incident where he was not present . The incident took place only between the thief and Abu Huraira(r.a) ,Yet Prophet(ﷺ) was aware of it .

- He disclosed the unseen of past (yesterday) by asking ,
" What did your prisoner do yesterday ? "

- He knew that the thief was lying.

- He informed about the future (tomorrow) by saying , " He will be coming again " .

- It was firm belief of Abu huraira(r.a) that , Prophet(ﷺ) informs about the future and it happens exactly as the Prophet(ﷺ) informs .

- He knew that ,the thief was not a human, but Satan .

- He knew that third time he said truth ,and will not be coming again .

Prophet (ﷺ) informed Sahaba about their reach to Spring of Tabook .

In a Hadith narrated by Mua'dh bin Jabal(r.a) , Prophet(ﷺ) said :

انكم ستأتون غدا ان شاء الله عين تبوك وإنكم لن تأتوا بها حتى يضحى النهار فمن جاء فلا يمس من مائها شيئا حتى آتی

" Tomorrow (allah willing) you will reach the spring of Tabook but you will not reach there before the forenoon. So whoever reaches there should not touch any of its water until I arrive there ".

And at the end of narration , Prophet (ﷺ) said :

ثم قال رسول الله صلى الله عليه و سلم يوشك يا معاذ ان طالت بك حياة ان ترى ماء ها هنا قد ملأ جنانا

" If you live long enough, Muadh, you will soon see this place filled with gardens "

Muwatta Imam Malik , # 330
Musnad Ahmed ,5/237 # 22123
Musannaf Abdur Razzaq ,2/545 # 4399
Musnad Shashi ,3/240 # 1340
Sahih Ibn Hibban , 4/469 # 1595
Sahih Ibn Khuzaima ,2/82 # 968

*** This Hadith proves that Prophet(ﷺ) informed about tomorrow as well as future of that Place around Tabook Spring ,that it will be filled with gardens in future.**

The Belief of Other Sahaba

Hassan bin Thabit (r.a) said about Prophet(ﷺ) in his poetry :

نبی یری ما لا یری الناس حوله ویتلو کتاب الله فی کل مشهد

وإن قال فی یوم مقالة غائب فتصدیقها فی الیوم أو فی ضحی الغد

" A Prophet who sees that, which others around him cannot see
And he recites the Book of Allah in every gathering!
If he says something(unseen) of a day which he has not seen(yet)
What he says is proved to be truth on that very day or the next day."

Mustadrak Hakim ,3/10 # 4274
Tabarani ,Mu'jam al Kabir, 4/48-50 # 3605
Tabarani , Ahadees al Tawal , 1/254 # 30
Abu Bakr al Shafai , Fawaid ash Shaheer , 2/832 # 1140
Baihaqi , Dalail un Nubuwwah ,1/266
Abu Nuaym ,Dalail un Nubuwwah,1/276
Ibn Abdul Barr , Isarat ul Fawaid , 2/717
Ibn Abdul Barr ,Al-Isti'ab, 4/1961
Ajury , Al Shariah , 3/1496 # 1020
Ibn Abi Asim , Al Ahad Wal Mathani, 6/252
Abi Naeem , Ma'arifat al Sahaba, 2/871 # 2266
Laalkayi , Sharh Usool Aitiqadi Ahlus Sunnah # 780
Ibn Hibban , Kitab ul Thiqat ,1/128
Abu al Rabi , Al-Iktifa , 1/265
Haythmi, Majma az Zawaid , 6/70 # 9910

أن الهيثم بن أبي سنان أخبره أنه سمع أبا هريرة فی قصصه يذکر النبی صلی الله عليه وسلم يقول إن أخا لکم

لا يقول الرفث يعنی بذاک ابن رواحة قال وفينا رسول الله يتلو کتابه إذا انشق معروف من الفجر ساطع

أرانا الهدیٰ بعد العمی فقلوبنا به موقنات أن ما قال واقع يبيت يجافی جنبه عن فراشه إذا استثقلت

بالکافرين المضاجع تابعه

Narrated Al-Haitham bin Abu Sinan:
that he heard Abu Huraira in his narration, mentioning that the Prophet (ﷺ) said, "A Muslim brother of yours who does not say dirty words." and by that he meant Ibn Rawaha, who said (in verse): 'We have Allah's Messenger (ﷺ) with us who recites the Holy Qur'an in the early morning time. He gave us guidance and light while we were blind and astray, ***so our hearts are sure that whatever he says, will certainly happen***. He does not touch his bed at night, being busy in worshipping Allah while the pagans are sound asleep in their beds.' "

Sahih al-Bukhari,Kitab ul Adab, # 6151
Sahih al-Bukhari ,Kitab al Tahajjud , # 1155

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِوَفْدِ هَوَازِنَ وَسَأَلَهُمْ عَنْ مَالِكِ ابْنِ عَوْفٍ: مَا فَعَلَ ؟ فَقَالُوا: هُوَ بِالطَّائِفِ مَعَ ثَقِيف.

فَقَالَ: " أَخْبِرُوهُ أَنَّهُ إِنْ أَتَانِي مُسْلِمًا رَدَدْتُ إِلَيْهِ أَهْلَهُ وَمَالَهُ وَأَعْطَيْتُهُ مِائَةً مِنَ الْإِبِلِ ".

فَلَمَّا بَلَغَ ذَلِكَ مَالِكًا انْسَلَّ مِنْ ثَقِيفٍ حَتَّى أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِالْجِعْرَانَةِ - أَوْ بِمَكَّةَ - فَأَسْلَمَ وَحَسُنَ إِسْلَامُهُ،

فَرد عَلَيْهِ أَهله وَماله.

وَلما أعطاهُ مائَة قَالَ مَالِكُ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ: مَا إِنْ رَأَيْتُ وَلَا سَمِعْتُ بِمِثْلِهِ * فِي النَّاسِ كُلِّهِمُ بِمِثْلِ مُحَمَّدِ أَوْفَى وَأَعْطَى

لِلْجَزِيلِ إِذَا اجْتُدِی * وَمَتَى تَشَأْ يُخْبِرْكَ عَمَّا فِي غَدِ

وَاسْتَعْمَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَنْ أَسْلَمَ مِنْ قَوْمِهِ وَتِلْكَ الْقَبَائِلُ ثُمَالَةُ وَسَلِمَةُ وَفَهْمٌ

The Prophet(ﷺ) spoke with a delegation from Hawazin and asked them what had happened to Malik bin Awf .They replied that he was in al-Taif with Banu Thaqif .He told them , " Inform him that if he comes to me as a Muslim , I will return to him his people and their belongings and will award him 100 camels " .
When Malik bin Awf heard this .he slipped away from Thaqif and went to the Messenger of Allah(ﷺ) at the al-Ji'rana –or in Makkah-accepted Islam and became a good Muslim .He(ﷺ) then gave back to Malik both his people and their belongings and Also gave him 100 Camels (as gift) .At this Malik bin Awf spoke the following verses (in praise of the Prophet) :

" I have never seen nor heard anyone like the Muhammad(ﷺ) in whole mankind
He gives too much and generously, when requested
AND IF HE WISH HE CAN GIVE YOU THE NEWS OF (what is to come) TOMORROW "…

Then , Prophet(ﷺ) appointed him in command(made leader) over those of his people who had accepted Islam ,Those tribes being Thumala , Salima and Fahm .

Waqidi , Al Maghazi , 3/956
Sirat Ibn Hisham ,3/491
Ibn Asakir , Tarikh al Damishq , 56/488
Ibn Abi Duniya , Makarim al Akhlaq , 1/123 # 409
Ibn Zakariya , Al Jalees al Salih al Kafi ,1/726
Baihaqi , Dalail un Nubuwwah , 5/198
Abi Nu'aym,Marifat al Sahaba , 5/2473
Ayni , Umdat ul Qari , 17/295
Ibn Hajar al Asqalani , Al Isabah fi Tamyiz as Sahaba ,5/743 # 7679
Ibn Athir , Asad ul Ghabah , 5/38
Dhahbi , Siyyaru A'lam an Nubala , 2/149
Qastalani , Mawahib ul Laduniya , 3/683
Ma'amri , Bahajtul Mahafil , 1/442
Humairi , Hadaiq al Anwar , 1/358

5 . Death place (land) of a person .

Allah says in Quran :

قُلْ يَتَوَفّٰكُمْ مَّلَكُ الْمَوْتِ الَّذِىْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ

Say: 'The angel of death that is appointed over you will terminate your life. Then you will be sent back to your Lord.'

[Quran, 32:11]

So it is evident from this Verse that The angel is appointed for causing death , thus he will be informed by Allah regarding the place where person will die ! So when the angel of death can be granted that knowledge by Allah , then How is it not possible for him to grant this to his most beloved one (ﷺ)– The one whom even the angel of death is bound to obey and take orders from ! .

Proof from Ahadith :

Prophet(ﷺ) knew that Imam Hussain (a.s) will be martyred in Karbala

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عن عبد الله بن نجي عن أبيه انه سار مع علي رضى الله عنه وكان صاحب مطهرته فلما حاذى نينوى وهو منطلق إلى صفين فنادى علي رضى الله عنه اصبر أبا عبد الله اصبر أبا عبد الله بشط الفرات قلت وماذا قال دخلت على النبي صلى الله عليه و سلم ذات يوم وعيناه تفيضان قلت يا نبي الله أغضبك أحد ما شأن عينيك تفيضان قال بل قام من عندي جبريل قبل فحدثني ان الحسين يقتل بشط الفرات قال فقال هل لك إلى ان أشمك من تربته قال قلت نعم فمد يده فقبض قبضة من تراب فأعطانيها فلم أملك عيني أن فاضتا

Abdullah bin Nujayy narrated from his father, that he traveled with Ali (r.a), and he used to carry his purifying water. When they were next to Nainawa on his way to Siffin, Ali (r.a) called, "Be patient Oh Abu Abdullah (the kunya of his Imam Hussain), be patient Oh Abu Abdullah by the banks of the Euphrates. I [Nujayy] said, "what is this?". He [Ali] said, "I entered upon the Prophet (ﷺ) one day while his eyes were shedding tears. I said, 'what is it with yours eyes shedding tears?'. He said, 'Rather, Jibreel was here earlier and he told me that ***Hussain will be killed by the bank of the Euphrates*** and he [Jibreel] said 'do you want me to provide you a sample from his soil [where he will be killed] so you can smell it?' and I said 'yes'. So he extended his hand and he took a grip from the soil and gave it to me so I couldn't help my eyes to fill with tears'".

Musnad Ahmad, 1/85, #648
Tabrani ,Al Mu'jam Al Kabeer, 3/105, #2811
Musnad Bazzar, 3/101, #884
Musnad Abu Ya'la, 1/298/, #363
Musannaf Ibn e Abi Shaibah, 7/478, #37367
Ibn e Asaakir ,Tareekh al Damishq, 14/189
Tabqaat-Imam Ibn e Sa'd, 1/429

إن جبريل كان معنا فى البيت فقال: أتحبه ؟ - يعنى الحسين - فقلت: أما فى الدنيا فنعم فقال: إن أمتك ستقتل هذا بأرض يقال لها كربلاء فتناول جبريل من تربته فأرانيه

In a narration by Umme Salma (r.a) ,Prophet (ﷺ) said , “Jibreel came to me and asked , “ Do you love him ? [i,e Hussain] ” , I said “ Yes ”. He said , “ (few people from) Your Ummah ***will kill him in a land which will be called Karbala*** ” And then Jibreel brought and showed me its soil .

Tabarani , Al Mu’jam al Kabir , 3/108 # 2819
Haythmi,Majma az Zawaid,9/189
Kanzul Ummal ,12/236 # 34316

أخبرنى جبريل أن ابنى الحسين يقتل بأرض العراق فقلت لجبريل: أرنى تربة الأرض التى يقتل فيها فجاء فهذه تربتها

Prophet (ﷺ) said , “Jibreel told me that ***, My Son Hussain will be killed on a land of Iraq*** . I asked him to bring its soil and show it to me so he brought and this is the soil ” .

إن ابنى هذا - يعنى الحسين - يقتل بأرض من أرض العراق يقال لها كربلاء فمن شهد ذلك منهم فلينصره

Prophet (ﷺ) said ,“ This son of mine ***, Hussain ! will be killed in a land of Iraq called karbala*** . So whoever will be present at that time should help him ” .

Kanz ul Ummal , 12/236 # 34313,34314. From Ibn Sa’ad , Ibn Mandah , Baghawi , Ibn Asakir..etc

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At the time of Battle of Badr , even before the battle took place Prophet(ﷺ) indicated the exact locations on land ,where the leaders of Kuffar would die and fall .
It is in a lengthy narration of Sahih Muslim :

فقال رسول الله صلى الله عليه وسلم هذا مصرع فلان قال ويضع يده على الأرض هاهنا هاهنا قال فما ماط أحدهم عن موضع يد رسول الله صلى الله عليه وسلم

The Messenger of Allah (ﷺ) said: This is the place where so and so would be killed. He placed his hand on the earth (saying) here and here; (and) none of them fell away from the place which the Messenger of Allah (ﷺ) had indicated by placing his hand on the earth.

[Sahih Muslim ,Kitab ul Jihad # 1779]

Maimuna (r.a) will not die in Makkah :

عن يزيد الأصم قال ثقلت ميمونة زوج النبى -صلى الله عليه و سلم- بمكة وليس عندها من بنى أخيها فقالت: أخرجونى من مكة فإنى لا أموت بها إن رسول الله -صلى الله عليه و سلم- أخبرنى أنى لا أموت بمكة
قال: فحملوها حتى أتوا بها سرف إلى السجرة التى بنى بها رسول الله -صلى الله عليه و سلم- تحتها فى موضع القبة

Yazid bin al Asam narrated , “Maimunah (r.a) was ill (in her last days) ,when she was in Makkah. She said , ‘ Take me out of Makkah , my death will not occur in Makkah. Because Prophet(ﷺ) has informed me that I will not die in Makkah’ .Hence people carried her out of Makkah.
When they reached a place called Sarf near that tree where Marriage of Prophet(ﷺ) and Maimunah(r.a) took place ,she passed away ” .

Musnad Abu Ya’ala , 13/21 # 7110
Baihaqi , Dalai un Nubuwwah , 6/437

May Allah preserve & elevate the Status of Shaykh ul Islam Muhamamd Tahir ul Qadri ,whose Book " Aqidah Ilm-e-Ghaib " have been extremely helpful and guiding in understanding this Topic and writing this Article .

May Allah forgive me for any of mistakes !

[M.T.M]
